HERAN
SEMINARY
ARY

The LUTHERAN Witness

APRIL 27
1954

Letters

LET'S REALLY DO SOMETHING

The second Sunday in May is Jubilate Sunday and Mother's Day; on that Sunday a special offering will be gathered for our Synod's Armed Services Commission.

The printing of all tracts and of the *Lutheran Chaplain* has been stopped entirely. A drastic cut was made in the printing of *Double-Time* and the *Directory for Service People*. The Lutheran Service Center program has been severely reduced. Why? Just plain lack of funds! That's how we have "let down" our servicemen!

It does seem to me that some of our people who have plenty to spend on a lot of less important things could well afford to give ten dollars for something like this. I know from experience what Lutheran Service Centers and Lutheran literature mean to these people.

Let's take some of the silly, maudlin sentiment out of Mother's Day and really do something to the glory of God and the welfare of people who need it and deserve it. (Rev.) Henry A. Allwardt

Arenzville, Ill.

AT DISTANT OUTPOSTS

Armed Services Commission:

For the past four and a half years I have regularly received *Loyalty — Christ and Country*. This small service by our Church is certainly welcomed by all of us in the service, I am sure. Sometimes it is our only connection with the Church when we are stationed at distant outposts.

I have heard others say: "I wish my Church would do something like that."

2/Lt. Wm. Hinterleitner

Mather, AFB, Calif.

"FROM ITALY TO JAPAN"

Armed Services Commission:

In 1944—45, while in Italy, I spoke several times to a certain airman as I made my rounds through the squadrons. He was not too much interested in the Church. Several months ago the same man cleared through my office. After the weekly orientation hour he stopped by the office and asked for an appointment. During the appointment he requested instruction for membership. He joined the small class I had at the time. The last day of June I baptized him into church membership. From Italy to Japan God led us, so that we could complete the work that was begun! God's ways are wonderful and always glorious.

Japan Chaplain Carl T. Schmidt

HARD TIME KEEPING COPIES

Armed Services Commission:

I really enjoy *Loyalty — Christ and Country*. It is passed around in my squadron and read by quite a few of the fellows. Seems I have a hard time keeping copies long enough to read myself.

Korea T/Sgt. Harley J. Dell

THE OFFICERS WERE SURPRISED

Armed Services Commission:

I am especially proud to be a Missouri Synod Lutheran. My Church evidences interest in men and women in service by sending spiritual counsel and guidance regularly by mail.

Many of the officers and men aboard the *U. S. S. Latimer* were surprised to see such a large church organization show such interest in one individual.

Not only are you performing a God-pleasing activity in "feeding your sheep" but also showing others "the Way, the Truth, and the Life."

St. Louis Lt. Charles J. Jannings

LUTHERAN SOLDIER'S INFLUENCE

Armed Services Commission:

Lee Bok Hyung is a young Korean who contacted me some months ago, because he had become interested in Lutheranism through his impressions of a Lutheran soldier, Lt. Lee D. Morehouse, with whom he had worked.

Lee Hyung, a first lieutenant with a ROK division, is interpreter for US Army advisers. He has been translating the Armed Services Lutheran Prayer Book into Korean. He hopes to have prayers read from it over the division radio system each day.

Lee and the Korean soldiers in his tent have daily evening devotionals.

Korea Chaplain Arthur B. Lossner

Mother's Day Offering

The offering which Synod's Board of Directors has authorized for Sunday, May 9 (Mother's Day), will be used to bring the Word of God to our men and women in the Armed Forces through our chaplains, service centers, and literature. May the Savior bless this important endeavor!

Cover by courtesy of The National Council of the Churches of Christ in the U. S. A.

IN JAPAN

Armed Services Commission:

With the absence of Lutheran here in Nara, Japan, your liter booklets have been a very need of comfort. I enjoy every word and pass them on to my buddies

Japan Pfc. Kenneth

THEY THINK ENOUGH OF US

Armed Services Commission:

I thank God that there are people in our churches who thin of us in the service to send us of God and to keep us informed that happen, and tell where our are, so that we can hear the m salvation and partake of the S It's a great work you're doing. bless it and you! Edwin J. Zimm

U. S. S. Midway

"WONDERFUL EXPERIENCE"

Armed Services Commission:

May I use this method to com upon your excellent work in beh Church and Savior in following and women in the service. Seve men have commented on your work. One of our recent conv Vance, AFB, here, now statio where, said that "the Lutheran certainly keeps in touch with its in the service."

During this past year we had a ful experience. The father of a y stationed at Vance visited our se said he was very much impressed interest of our Church in the bo service. To express his appreciat sending us $100 each month fo He also made the proposition th member of the Church would m amount, he would double his $2,000. This was done. Without send we would not now be mak for a new educational unit for ou

Enid, Okla. (Rev.) Willard H

"FIVE OF US DISCUSS IT"

Armed Services Commission:

The Armed Services Commi done a lot for me and a few f mine. Whenever I receive anyth you, five of us sit down and read cuss it.

Four had not gone to church w until they started reading my ma

We thank you all for your w work. Sgt. Richard Sc

FPO San Francisco

The Lutheran Witness

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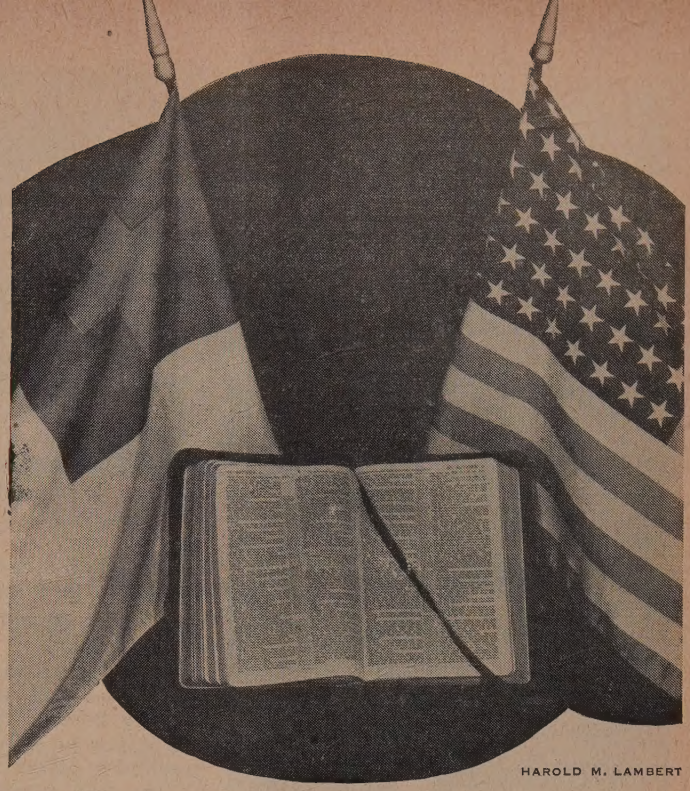
God is Around

By KENNETH L. AHL
Executive Secretary, Armed Services Commission
of The Lutheran Church — Missouri Synod



HAROLD M. LAMBERT

velfth hole at Browndale is on top of a high hill. u are strong on your approach shot, you are on ther side, either in a sand trap or in an over- of weeds. That was Sandy's prospect as he round the hill. Bill called to him as he trudged member, the Lord is lookin'."

y people laugh at the truth that God is around. ho put all their confidence in test tubes, micro- elescopes, and the other equipment of science, act like the Frenchman of several generations is supposed to have put his eye to a big tele- canned the skies, and said: "There is no God, I can't see Him." The poet has expressed the ns of the 19th-century Optimists: "God's in His all's right with the world." There is a God, they , but He has big business in the heavens and bother Himself with the troubles and problems illions of men and women on earth. A genera- theologians whittled away on God and exalted il it was difficult to decide which was which. us 20th-century people often act and live as if e stationed in the antipodes and can't see what on on our side of the world, and what He can't not count against us. Even Christians sometimes if God were not around or, if around, not in- in us.

most grievous thing in my life is my sin. On my aven't a chance with a holy and just God. That ach day the best piece of news, the headline for e fact that "the blood of Jesus Christ cleanseth all sin." My second constant worry is to survive d, surviving decay, to enjoy the good things th in which even natural man's heart believes. has taken the sting out of death promises: e I live, ye shall live also," and "I go to prepare r you." The third most important part of living urance of God's presence: He is around, knows , and cares.

od around? It is easily said but never under- man's mind: God was here before time; He is rlasting to everlasting; the heavens and the d all they contain owe their creation to the His Word.

he Israelites, Jehovah appeared in various numerous occasions as the Angel of the Lord; d smoke on Mount Sinai. During the Exodus went before the Israelites in a pillar of cloud nd by night as a pillar of fire to give them light. have been wonderfully consoling for these have the visible assurance of the Almighty's to know surely that He was leading and them. When God's chosen people erected the Tabernacle, the Lord was in it; the cloud, dark by day and luminous by night, covered the tent, and the glory of the Lord filled it. The last chapter of Exodus makes it clear that this was in the sight of all the house of Israel throughout all their journeys. Moses heard Jehovah's voice from above the mercy seat. The Lord's presence became abiding in the Tabernacle and later on in Solomon's Temple.

But Haggai had foretold that Jehovah's presence would be even more glorious. Finally the Word became flesh and dwelt among men; and men beheld His glory, the glory as of the Only-begotten of the Father. The divine presence was visible in Christ.

In Judea, Samaria, and Galilee the people were greatly blessed. They had the opportunity to see God as He revealed Himself in Jesus of Nazareth — to see Him in action. Wherever Jesus went, mankind was blessed. Thus their sin was the greater because they saw, and heard, and still killed the Prince of Life.

God is around! You find Him in the strangest places: in a stable, at a well, walking the waves, on a cross, and, wonder of wonders, in a grave; still a little later walking down a dusty country road.

God is still around! Jesus knew that there would be many faint hearts like mine; so He used a momentous occasion, His post-Resurrection appearance on a mountain in Galilee, to assure us: "Lo, I am with you alway, even unto the end of the world."

The Lord is always to be found where He has promised to be: in His Word and in the Sacraments. Where two or three are gathered together in His name, He is in the midst of them.

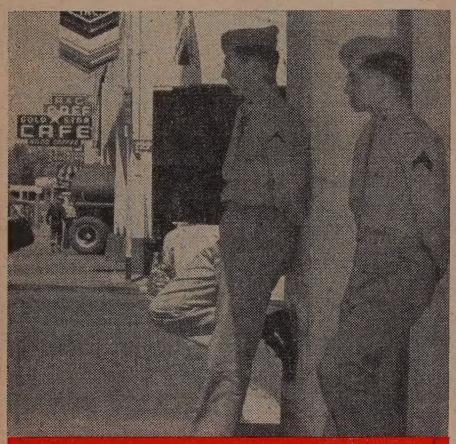
Our Church through its Armed Services Commission has but one final objective: to remind our service men and service women that wherever they go, God is around. He is looking, listening, hearing their pleas, answering their prayers, forgiving, enlightening, and strengthening them — seeking to draw all unto Himself.

Which Shall It Be?

By WALTER E. KRAEMER

Assistant Secretary, Armed Services Commission, and Associate Secretary, The Lutheran Service Commission

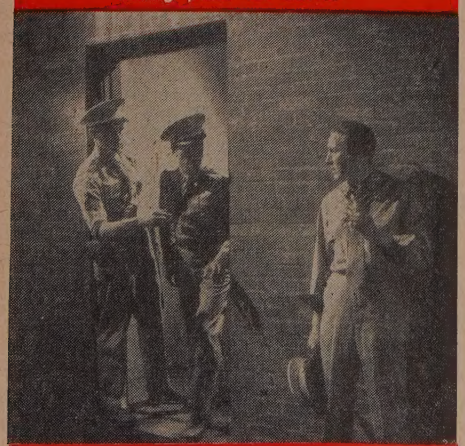
This? ▼ or This? ▼



No place to go

U. S. ARMY PHOTO

Wrong place for advice



U. S. ARMY PHOTO

In trouble

The choice is always and finally a personal one — for every man and woman in all walks of life.

But as Christians we work in and on our communities to give everyone the best possible chance to make the right choice.

This is necessary for those who are strangers in a strange land.

This is especially necessary for our servicemen.

Caught up, as many of them are, by forces not of their making and largely beyond their control, they are set down in different, unfamiliar, bewildering places and situations.

They knew their way around back home. They had their circle of friends. They lived in the benign shadows of familiar altars, loving families, and interested friends. They could and did make the right choice.

But now they are away from home.

The choice is still theirs, personally and finally. Are they always given the opportunity to make the right choice?

Besides the ministrations of chaplains and contact pastors, the Lutheran Church offers its service people homes away from home — particularly in those areas where our Church is small or absent, the military establishment large, and the neighboring town very small or the city very big. This is what you have done:

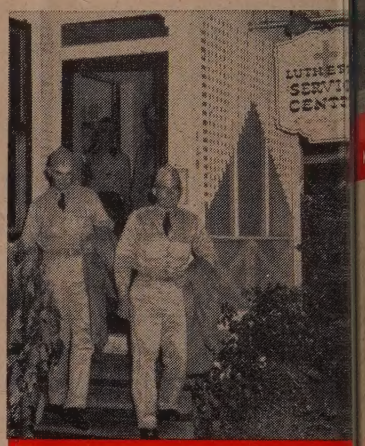
Where a Lutheran Church is conveniently located, you have established a Parish Center — 25 from Alaska to Key West.

Where no church premises are available, you maintain a Service Center — 14 of them from Norfolk to San Francisco.

You have sent service pastors overseas — two in Japan, one in Germany, one planned for Okinawa — to help the too few Lutheran chaplains in serving with Word and Sacrament the men and women whose homes and churches are oceans away.

Yet our Church's service pastors and centers are still very, very few among the 600 military establishments our country has to maintain.

Support of the Armed Services Commission on Mother's Day will help our Lutherans in uniform to make the right choice.



A home away from hom

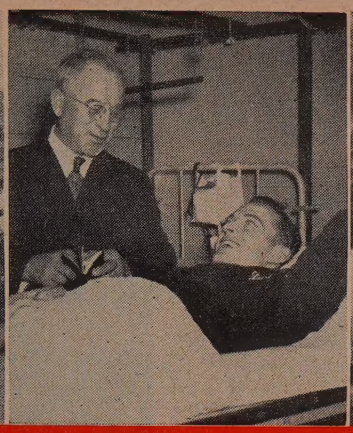
Talking it over with a pas

U. S. N

In reach of the Gospel

DEFENSE DEPT. PHOTO

Koreans join Marines in worship



VA chaplain visits patient

U. S. NAVY PHOTO

Communion, South Pacific base

That None Be Lost

By CHAPLAIN J. FLOYD DREITH, U. S. Navy

Assistant to the Chief of Chaplains for Plans and Policies, Washington, D. C.

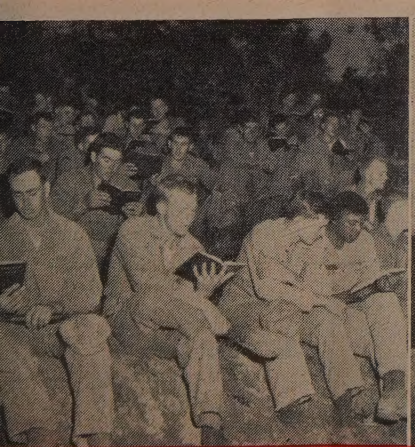
lain, can you come to the spital right away to give mmunion to one of our pa- ust before he lapsed into un- ness, he expressed a desire to munion. The doctor says that e conscious again at any mo- his wallet he has a Lutheran on card issued by the Armed Commission, and we are cer- he will want to be communed lain of his own Church."

of the men on a small, isolated ere bemoaning the fact that uld be no Sunday services on ion. One of the group spoke ver, and said, "There may not aplain here, but that is no hy we cannot worship the ave a complete order of wor- ship, together with hymns, a prayer, and a sermon." He shared with his fellow servicemen the latest issue of the magazine *Loyalty* which he had received from the Armed Services Commission.

Similar incidents multiplied many times prove our Church's effective ministry to our youth in uniform. Through our chaplains, contact pastors, service centers, and missionaries in foreign lands, the men of our Church are afforded opportunities for worship and fellowship similar to those they enjoyed in their home congregation.

On lonely atolls in the Pacific, on desert sands of North Africa, in the snow-and-ice-encrusted Quonsets of the Arctic regions, on ships at sea and at far-flung Army and Air Force outposts, our Church accompanies its men, showing in a real and practical manner a vital concern for the souls of its youth. This ministry to our youth in the Armed Forces could at best be conducted only in a haphazard and highly ineffective manner were it not for the guidance of the Armed Services Commission.

Military service, with which the youth of our land and our Church will be faced for many years to come, can be a period of spiritual development and moral growth because of the concern of the services themselves and the even greater concern of the people of our own Church as it is demonstrated through the many and varied ministries of the Armed Services Commission.

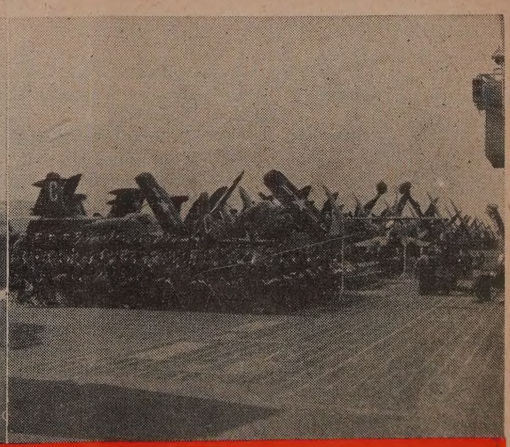


DEFENSE DEPT. PHOTO

Marines in Korea

DEFENSE DEPT. PHOTO

Marine Memorial Chapel, Korea

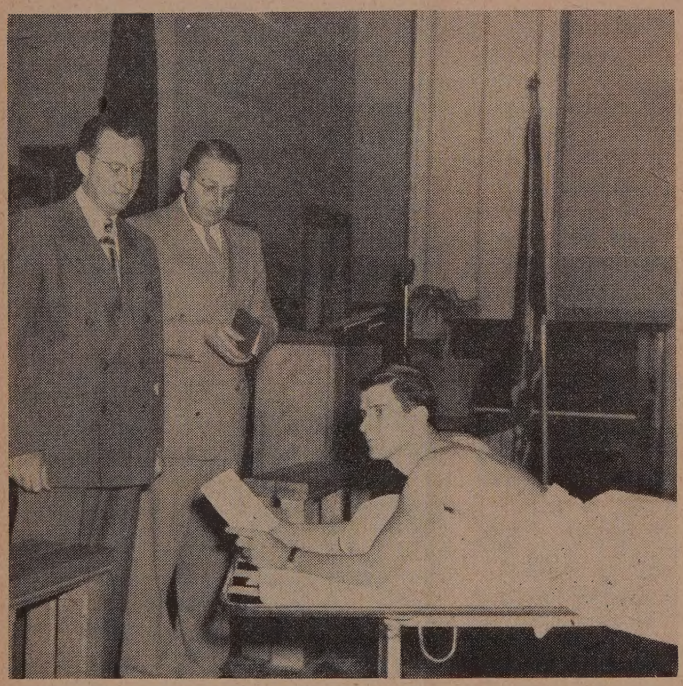


Memorial services, *U. S. S. Midway*

Service to Those Who Have Served

By CHAPLAIN EDWARD J. KROENCKE

Assistant to the Director, Chaplain Service, Veterans Administration
Washington, D. C



Hospital Chaplain E. C. Manns (center) receives Donald LeRoy Conner, a paraplegic in Birmingham General Hospital, Van Nuys, Calif., into membership with The Lutheran Church — Missouri Synod. Southern California District President A. E. Mueller (left) welcomes Donald as a member of First Lutheran Church, Van Nuys. Donald was injured while serving in the Submarine Forces in World War II

VA Chaplains and Pastors of The Lutheran Church — Missouri Synod in 1953

Visited	VA Hospitals	3,308 Times
Conducted	1,431	Services Attended by
	63,966	Patients
Conducted	137	Communion Services
	201	Bible Classes
	352	Catechetical Instructions
	21,551	Private Devotions at Bedside
	1,133	Private Communion Services
	35	Baptisms (Adult)
	75	Funerals

"The Veterans Administration fully appreciates the importance of providing for the spiritual as well as the physical needs of its Veteran patients." — Carl R. Gray, Former Administrator of Veterans Affairs.

We hold "a belief in the continued maintenance of proper and generous provisions for the physical and spiritual welfare of America's Veterans." — Vice-Admiral Joel T. Boone, U. S. Navy, Retired, Chief Medical Director, Veterans Administration.

New Veterans Administration Hospital, St. Louis,

Lutheran Pastors Serving Lutherans in V Administration Hospitals

10 Full-Time Lutheran Chaplains
10 Part-Time Lutheran Chaplains
146 Contact Pastors
10,000 Lutheran Patients

Dots on map represent more than 160 Veterans Administrati in the United States

108,000 Patients
53,000 Neuropsychiatric
40,000 General Medical
15,000 Tubercular
17,000 Domiciliary Members

Chaplain Wm. R. Thierfelder, New York representative of Services Commission, visits patients in U. S. Naval Hospital, L. I., N. Y.

od Shepherd theme occurs
ıly in the Epistle and the
l for the Sunday of the
cies *(Misericordias Domini)*,
Good Shepherd Sunday, but
ıch of the rest of the Holy
It is a major symbol of the
iptures. We find the Shep-
motif explicitly and with
eference in both Testaments.

the Old Testament

ently and throughout, the
is God. "The Lord is my
I shall not want," the im-
23d Psalm assures us.
ord God will feed His flock
pherd," says Isaiah, peering
Messianic future. "He will
lambs in His arms, He will
n in His bosom, and gently
that are with young."
h Isaiah's contemporary, Mi-
Himself declares: "I will
e remnant of Israel; I will
ogether like sheep in a fold,
k in its pasture."
s Ezekiel through whom God
in the Old Testament de-
concept of the Divine Shep-
whole 34th chapter of Eze-
hecy is devoted to the sub-
verses like this standing out:
will be the Shepherd of My
I will make them lie down,
ord God. I will seek the lost,
bring back the strayed, and
d up the crippled, and I will
the meek, and the fat and
I will watch over. I will feed
ıstice."
the Shepherd is specifically
s the incarnate God in the
the Messianic Prince, the
avid and the Lord of Eter-
God declared through Micah
zekiel 34. The same super-
igure reappears in chapter 37
tion with the vision of the
dry bones that became alive.

the New Testament

New Testament the identifi-
complete. "I am the Good
" our Lord says in John 10
ws at Jerusalem. "My sheep
voice, and I know them, and
w Me, and I give them eter-
nd they shall never perish,
ne shall snatch them out of
My Father, who has given
Ie, is greater than all, and no
e to snatch them out of the
ıand. I and the Father are
e final statement at least His
nderstood perfectly, for the
vere hardly out of His mouth
y laid hands on the conven-
ing stones to kill Him then
, "because You," they said,
Ian, make Yourself God." In
h chapter of the Revelation,

"THE GOOD SHEPHERD"

By ARTHUR CARL PIEPKORN
Professor of Systematic Theology, Concordia Seminary, St. Louis, Mo.

when the elder who accosts St. John the Divine points to the great multitude before the throne of God that have washed their robes and made them white in the blood of the Lamb, he declares in exalted measure: "For the Lamb in the midst of the throne will be their Shepherd, and He will guide them to springs of living water, and God will wipe away every tear from their eyes."

Our Lord has vindicated His right to the title of Shepherd by His vicarious sacrifice. He Himself assures us that it is He in whom Zechariah's prophecy found its final fulfillment: "I will strike the Shepherd, and the sheep of the flock will be scattered," in that upon Him God laid the wrath that men had deserved. "The Good Shepherd giveth His life for the sheep," He had said during His ministry, thus revealing His mission of destroying by His own death the might of the wolves that lowered with slavering lips upon His flock. It is no accident that the Epistle of Good Shepherd Sunday describes Him as the Shepherd of our souls in direct conjunction with Saint Peter's statement that "He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed."

Undershepherds and Flock

His undershepherds share in that blood-hallowed office. Their pastoral ministry is part of the rule of Christ the King, who is both Prince and Shepherd. As at this Easter season our Lord charged St. Peter anew with the responsibility of feeding His lambs and His sheep, so the Apostle exhorted the elders, that is, the clergy, to tend the flock of God. In the same way St. Paul exhorts the clergy of Ephesus: "Take heed to all the flock."

CHURCH CRAFT FROM EWING GALLOWAY

The flock, the sheep, is the divine community. In the Old Testament it is Israel. In the New Testament it is the Church, the assembly of those who embrace the Gospel and use the Sacraments. There shall be *one* flock, because *one* Shepherd is imparting Himself through the Word that His Spirit has inspired, that His Church confesses, and that His ministers proclaim; through the washing of rebirth; through the sentence of holy absolution; through the most venerable Sacrament of Christ's body and blood; and through the talking together and the mutual consolation of Christian brethren. "He is our God, and we are the people of His pasture and the sheep of His hand," God's people of both covenants have been singing in the 95th Psalm, and other Psalms say the same thing.

The Shepherd's Promise

It is no mere accident that the 23d Psalm has been the particular consolation of those who are departing this world with the sign of faith. For God's promise stands: "They shall dwell securely, and none shall make them afraid. They shall know that I, the Lord, their God, am with them and that they are My people. You are My sheep, the sheep of My pasture, and I am your God, said the Lord God." In the light of this assurance, the Christians of the catacombs adorned the earliest resting places of their martyred confessors with the image of the Good Shepherd, bearing on His shoulders the lamb that He is carrying safely into the eternal sheepfold. For the promise of Easter contemplates both the here and the hereafter, both life and death, both this age and the age to come. "I am the Door," our Lord says in St. John 10; "if anyone enters by Me, he will be saved and will go in and out and find pasture. My sheep hear My voice, and I know them, and they follow Me, and I give them eternal life, and no one shall snatch them out of My hand." And what is this but the New Testament confirmation of the Old Testament conviction: "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever"?

YOUR SYNOD

THE PRESIDENT

A Fraternal Word brought the following quotations on the doctrine of Election from the 1951 *Proceedings* of the Hon. Wisconsin Synod, pages 130-131:

"A correct presentation of this important doctrine must include

1) a clear and unmistakable statement that this election is an election *unto* faith (Acts 13:48; Eph. 1:5; 2 Thess. 2:13);

2) the positive assurance that this election is a *cause* of our salvation and what pertains thereto (Trgl. 1065 No. 8; Rom. 8:28-30; Jn. 10:27-29; cf. Jn. 6:65);

3) definite recognition of the *certainty* of this election ('which cannot fail or be overthrown' — Trgl. 1079 No. 45. Cf. also Mt. 24:24; Jn. 10:27-29; Romans 8:28-30, 38f.)

"These vital and indispensable statements are, however, not to be found in this article of the Common Confession."

In the Wisconsin Synod pamphlet *"A Fraternal Word" Examined* the following statement is made:

"Here the quotation, though not complete, is correct as far as it goes, including an accurate reproduction of our emphasis." However, there follows immediately the complaint: "It fails, however, to mention a fourth point, which reads as follows:

"The article also falls short of confessional clarity by failing to state that God's eternal decree of election did not merely set up a description of those who will be saved, but means that He has chosen 'each and every person,' a specific number, unto faith and eternal life.'" (*"Personenwahl"* — Form. Conc. S. D. XI, No. 23; *Brief Statement*, Art. 39.)

Referring to this "fourth point" (not quoted in *A Fraternal Word*), the writer of *"A Fraternal Word" Examined* has the following to say:

"This paragraph not only introduces the matter of the Election of Persons (*Personenwahl*) as a point that is essential for a truly confessional presentation of the doctrine of Election, but also rejects the idea that God's eternal decree merely sets up a description of those who will be chosen and saved. Thus it not only provides a valuable supplement to the previous paragraphs, but constitutes a final test, enabling us to see in what sense the first three points of the present agreement are now meant by those who formerly taught otherwise.

"How important Missouri once considered this last point of the doctrine appears from its own *Brief Statement*, where we read in Article 39: 'Furthermore, by election of grace, Scripture does not mean that *one* part of God's counsel of salvation according to which He will receive into heaven those who persevere in faith unto the end, but, on the contrary, Scripture means this, that God, before the foundation of the world, from pure grace, because of the redemption of Christ, has chosen for His own a definite number of persons out of the corrupt mass and has determined to bring them, through Word and Sacrament, to faith and salvation.'"

Why must the writer of *"A Fraternal Word" Examined* say: "How important Missouri *once* considered etc."? Our Synod *still* believes and teaches this very thing, and by God's grace will continue to believe and teach it! We accept wholeheartedly what Article 39 of the *Brief Statement* declares.

It is most unfortunate also that the writer of *"A Fraternal Word" Examined*, p. 9, states: "Nevertheless, the paragraph from Part I on the CC . . . is the same one which contains the very terminology that is so definitely opposed by the *Brief Statement*." Article IV of the *Common Confession*, Part I, states: "God from eternity, *solely* because of His grace in Christ and *without any cause whatever in man*, elected as His own all those whom He makes and keeps members of His kingdom and heirs of eternal life. The Holy Spirit by the Gospel has called us and assured us of our status before God, testifying to us that He has chosen us for Himself in Christ from the foundation of the world, and by the imputation of Christ's righteousness has given us the assurance that He will present us faultless before the throne of His glory. Cf. Acts 13:48; Romans 8; Ephesians 1; 1 Peter 1:1-9."

Where is the terminology that is "so definitely opposed to the *Brief Statement*"? Does the writer i statement "elected as His o whom He makes and keeps His kingdom and heirs of e The *Brief Statement* oppos ment: "He will receive *those who persevere in fai end.*" The *Common Conf* "All those *whom He make members,*" etc. These statem identical. The first may be to refer to man's persever some action on the part o cause for his election. Thi Yes, we reject any and ever there is something within prompted God to elect him. statement says that the elec *whom God makes and kee* of His kingdom and heirs life. This leaves no room fo whatever within man, and bodies the election of persons *wahl*), namely, those and whom God makes and keep of His kingdom and heirs of It speaks altogether of what The cause for election is f in God and not in man. I *Common Confession* states: out any cause whatever in m

This fact is emphasized *Common Confession*, Part X (1), which states: "The f Church exists, *that men beli* Lord Jesus Christ, is *due u the eternal election* of God, chosen us in Him [Christ] foundation of the world."

Let me assure our reade believe and teach an electio *vation*, that this election is t our salvation in Christ; tha who enters into eternal life God's elect; that all the elec the elect will be saved, and H is and must be an election (*Personenwahl*); that only th God and the redemption wh wrought for us, and not anyth us, are the cause of our elec is what Scripture teaches. Th the Lutheran Confessions te is what the *Common Confessi*

JOHN W. BEHNKEN

NEW LUTHER TRANSLATION

Concordia Publishing House, Saint Louis, Mo., will publish a new 30-volume English edition of the works of Martin Luther. Dr. Jaroslav Pelikan, general editor of the project, intends to have the first volume ready for appearance next year. Succeeding volumes will follow semiannually. The new edition will comprise the Reformer's commentaries on the Bible — 20 volumes on the Old Testament and 10 on the New Testament. Reformation students will co-operate in the translations.

Two generations ago C. P. H. issued the so-called St. Louis Edition in 23 volumes in German. project will be co-ordinated plans of other publication publish more of Luther in En has ever before been available

O. A. DORN, Manager

ne Psalter

g with Warmongers

20:6, 7: "My soul hath long him that hateth peace. peace; but when I speak, r war."

be pleasant, we often think, ble to get away from the irksome tasks and asso- our everyday life, if we to do unpleasant things, to unpleasant words, to deal asant people.

e is not that way. Our sta- is just that place in which but us for the purpose of our Christian love and of ing our Christian faith. Lord asked His heavenly to take His disciples out of but to keep them from the world.

here is so much evil in the e echo the Psalmist's com- My soul hath long dwelt that hateth peace." Unless gularly fortunate, it is the st Christians to work in the of those who are worldly, g, antagonistic to Christian Christian ideals. Whether or not, we have to adjust to dwelling — or associat- th him that hateth peace," of the Christian Gospel. el the opposition of the ecially when we speak up ith. With the Psalmist we 'I am for peace." Yet, we his experience that "when ney are for war." raging, isn't it? To bear the glad tidings of peace only to meet with a rebuff, hostility. They may not al- it, but they are at war with t is their natural state. devil is the original war- From his malign influence e evil, all the strife, all the t set man against his fellow he petty quarrels and jeal- are magnified at last into e tragedy of war. War in al realm is just the outward war in the spiritual realm. midst of men who "are for ristians must be men of must reflect in our peace- gs with our fellow men the e that prevails in our soul. s anything that can turn h, it is the soft answer — n the Gospel of peace.

THOMAS COATES

And Jesus Said

If any man will come after Me, let him deny himself, and take up his cross, and follow Me. Matt. 16:24

One of the soundest and most commonly accepted principles of interpretation is that in endeavoring to determine the meaning of a statement you have to consider the context, that is, the connection in which the words were spoken. Often a glance at the setting of a word will throw a flood of light on its significance. That is eminently true in this instance.

Jesus had foretold to His disciples that He would have to suffer many things, be killed, and be raised again the third day (Matt. 16:21). That was something which Peter, who had just confessed Jesus as the Christ, the Son of the living God, did not at all like. Not rejection and death, but general recognition and acclaim as the promised Helper of Israel he wanted to be the lot of Jesus. Perhaps the sternest rebuke our Lord ever addressed to a human being He spoke to Peter on that occasion: "Get thee behind Me, Satan, Thou art an offense unto Me." And then Jesus spoke the words given in the caption.

He Himself, that is the line of thought, will have to suffer, and whoever wishes to come after Him, that is, be His disciple, will have to expect something similar. The disciple will have to deny himself; he will have to say No! to his sinful urges and impulses, and often he will even have to turn his back on innocent pleasures and advantages, when they interfere with his plain line of duty. How difficult to be negative when our dearest occupations beckon!

He will have to take up his cross. Mark well, the Savior does not say that he will have to manufacture a cross for himself. The term "his cross" implies that every disciple has a cross of his own — this he must not refuse to put on his shoulders and carry. The cross was an instrument of torture, used to inflict the cruelest punishment debased human ingenuity had invented. In this saying of Jesus the cross is a symbol of things that hurt severely. What is it in your case? The illness or death of a loved one, unfulfilled ambition, business reverses, galling poverty, malicious attacks on your reputation and honor, the loss of some of your faculties? Whatever it is, carry the burden patiently, and follow Jesus.

WILLIAM F. ARNDT

The Creed

"The Third Day He Rose Again from the Dead"

The historical fact of Christ's bodily resurrection is the foundation stone, the cornerstone, the keystone, the capstone, and the touchstone of our holy religion.

All other religions are based upon precepts, rituals, ablutions, or taboos; but the Christian religion rests upon a living Personality who was dead but is now alive forevermore.

It seemed, on that Black Friday, that Jesus had really succumbed to death and the grave. Had He not declared that if His enemies destroyed the temple of His body, He would raise it in three days? Were His words true? Might He be accepted as a *truthful* Redeemer?

He claimed: "I am" the Christ, the Son of the Blessed. Was he in reality the *divine* Redeemer?

How effective was His death? One thing to say, "And I, if I be lifted up from the earth, will draw all men unto Me," and another to prove the magnetism of His cross. Was He a *sufficient* Redeemer?

For an answer let us go to Joseph's Garden and search the tomb. It is empty. The Conqueror has gone forth from the gloomy house of death. Christ is risen!

Ay, it is a matter of history that Jesus was raised from the dead by the glory of the Father. In fact, He had power of Himself to lay down His life and to take it again. Such a One must be what He claimed to be: the Son of God; the Way, the Truth, and the Life. His rising again actually absolved the whole world. He became the First Fruits of them that slept.

The age-old question "If a man die, shall he live again?" has at last been indisputably answered. No need to point an uncertain finger to spring, to the lily, the caterpillar metamorphosed into a butterfly, the universal longing of the human race after immortality, the quest for knowledge and beauty as so many intimations of immortality. The grave has been opened to the sky. The gates of death have been lifted from their tight hinges. A new era of certainty, light, and life has been ushered in for all believers. Death is but a sleep, an underground tunnel into the palace of the King. It is God's way of populating heaven. *Surrexit!* He is risen! Alleluia!

ERWIN KURTH

Editorials

Serving the Lord

When a man forsakes the world and becomes a Christian, he need not give up the calling in which he is engaged unless such vocation is of a sinful nature. For the Apostle writes: "Let every man abide in the same calling wherein he was called. . . . Brethren, let every man wherein he is called therein abide with God" (1 Cor. 7:20, 24). The Lord does not want His children to be dependent upon others for their livelihood, but He demands that "with quietness they work and eat their own bread." They need not seek a new calling, but may serve the Lord in whatever rightful vocation they may be engaged.

A Christian's attitude toward his daily work differs from that of a man of this world. The ultimate aim of his daily labor is not to amass a fortune or to enjoy ease and pleasure, but to provide for himself and his family and to earn the wherewithal to do good in this world. The great missionary to the Gentiles exemplified this attitude when he refrained from becoming chargeable to his new converts, lest they accuse him of being mercenary. Therefore he labored faithfully at his trade of tent weaving, not to become wealthy, but to keep body and soul together, so that he might discharge his duty as trail blazer for the Gospel.

Even the humblest work is God-pleasing if it is performed in the right spirit. Christ worked at the carpenter's trade until with His thirtieth year the period for full-time spiritual service had arrived. The Christian dedicates also his daily labors to God and implores divine benediction before he begins his daily task, for he considers his work the means by which God wants him to discharge his obligation toward himself, his family, and his fellow men and to support both missionary and charitable endeavors. Thus he is serving God in the calling in which he is called.

Almost a Missourian

"If I were being examined for admission to the Missouri Synod, I could point to this volume and take it for my own position with only the most minor exceptions." The quotation is from Dr. Donald Grey Barnhouse's (Presbyterian) review of Dr. Francis Pieper's *Christian Dogmatics,* Vol. I, in the November, 1953, issue of his periodical *Eternity.* "The Missouri Synod," he says, "has done the whole church of Christ a great service in issuing an English translation of Pieper's monumental work on dogmatics."

Intending to skim through the volume and to write only a short review, Dr. Barnhouse states that he got "interested so vitally" that hour upon hour he sat with Pieper and "grew in mental and spiritual stature."

He points out that the "importance of this work at the present time is the vitally logical identification of the Scripture and the Word of God." Such a statement sounds elementary to a Bible-believing Christian. However, since many Protestant church leaders, also some Lutheran theologians, do not hold that the original writings of the Bible were so inspired by God as to be kept free from error (Verbal Inspiration), the testimony of this fearless Presbyterian preacher is heartening. Pieper, he says, "punctures and deflates the arguments of those who think that it is possible to have the Word of God apart from Scripture, rising above it, and mixed up with the Christian ness of the individual."

Barnhouse's defense and praise of the Miss teaching on inspiration is the same which th Princeton Seminary (Presbyterian) theologian Warfield (died 1921) once made when he Dr. Pieper: "It is a great blessing . . . that your occupied so firm a position on inspiration and synergism [co-operation with the Holy Spirit in in salvation."

Sometimes it is good to know that non-Luth ars share the Missouri Synod's conservatism.

Contrary to Reason and Scrip

A New York clergyman refused to file a come-tax return on the ground that the mone used to make "implements of war" and that " way of separating the income used for war an for other purposes."

To be consistent, he ought not contribute t of the policeman who might need a revolver clergyman's life from an attack by an assassin.

To be consistent, the clergyman, if he is minister, would have to tear from his Bible Commandment, which demands obedience to the government, whose duty it is to protect the lives He would have to eliminate from the New Test passages as Romans 13, in which the Lord t Apostle Paul enjoins upon Christians the payi Titus 3:1: "Put them in mind . . . to obey m 1 Peter 2:13: "Submit yourselves to every ordina for the Lord's sake."

Suppose all citizens would follow the clerg ample. Officers of the law would be powerl criminals. Our country would be a pretty place The minister's action is contrary to all human to the Holy Scriptures.

Who Is Responsible?

We were studying the Office of the Keys in c instruction. The question arose: "Who is resp the preaching of the sermon next Sunday?" M members of the class answered: "The preacher." correctness of the answer was challenged, some that the preaching of the sermon was perhaps th bility of the church board.

After some discussion the class came to reali responsibility for the preaching of the Word of midst of the congregation rests on the shoulder member of the congregation. The power to preach and to administer the Sacraments, Christ ga Church. The individual members of the congrega out the functions of the Office of the Keys through of the Ministry.

The more we realize that the preaching of t on Sunday morning is the responsibility of ever the more we will support the ministry through ou our gifts, and our work in the congregation.

er

ne second Sunday in May, radio, television, stage, nd press seem to vie with each other in paying o mothers. Much of what is said or read, filmed , gives the impression that the real significance of nas been lost and that many of the thoughts ex- re insincere. Most of it leaves much to be desired. her hand, there may be those who shy away from words of appreciation, extending tokens of kind- offering expressions of love to their mothers be- self-consciousness and embarrassment.

ne and sensible observance of Mother's Day can be ne. We ought to be reminded now and then what our mothers. Mother's Day has become popular e Miss Anna Jarvis set the day apart in 1908 in her mother, and the Congress of the United States a national holiday in 1913. Certainly, every day e Mother's Day, but is it? Every day Mother should ted, but is she? The right kind of mother would e reminded, too, of her duty to rear her children ay, the will, and the Word of God, but is that al- ne?

hould be happy, then, that at least one day a year ted, not just to an emotional outburst of sweet and ie words in praise of motherhood, but a day on pecially parental obligation is stressed and child- edience to parents is emphasized. We honor Mother emory for all that she has been and for all that her still means to us when we follow her Christian and "rise up to call her blessed" in Christ.

the Christian mother's influence lives on after the have faded on her last resting place. Only the who has faith in Christ and carries out her part of onsibility in making a Christian home is a credit ation and the Church. God bless all Christian on Mother's Day!

ks for Sickness

man lying on the hospital bed was quite bitter. As e to him on the subject "The Lord is my Shepherd" nded him of the Savior's loving care and guidance, faraway look in his eyes. When we were about to e turned almost abruptly and asked: "If Jesus is if He is our Good Shepherd, why did this happen The *this* was more than twenty years of battling rthritis and a lung condition that had hospitalized n.

customary references to the Savior's love, to God's ays of wisdom, and to the Father's chastening impression. Finally we said: "Sometimes we need cibly reminded that we value the material things of d more highly than the eternal value of Christ's Sometimes the King of Glory permits us to be in hat we look to Jesus and His forgiveness and love. ss reminds us that the material things of this world st and in turn causes us to look to Jesus and His lessings, then we should be thankful that 'this l to us.'" When we left, the look of bitterness was ent.

What's the Answer?

Question: When a congregation is without a pastor, may a vicar conduct the confirmation of a group which he has instructed?

Answer: Since it is the congregation which by the solemn ceremony of confirmation receives these individuals into communicant membership, it is fitting that its duly called pastor perform this solemn rite in its behalf. But when a church is without a pastor, it may by virtue of its sovereignty ask the vicar to officiate. This ought to be the exception, however; and the church should make doubly sure that the members of the class actually receive a thorough Christian training from the vicar and are properly prepared for communicant membership.

Question: Why do pastors of The Lutheran Church — Missouri Synod refuse to conduct a burial service for someone not a member of their congregation, regardless of any other consideration, and deny them all pastoral sympathy or ministrations?

Answer: We fear that you are misinformed. Our pastors will gladly serve those who request or accept their ministrations, even those who are sentenced to death for their crimes. Furthermore, if such individuals thereupon give evidence of repentance and confess their faith in Jesus Christ as their personal Savior, they will not be denied a Christian burial. But for a Christian pastor to officiate at the last rites of, and to bestow Christian honors upon, people who persist in their impenitence to the end, is unthinkable. Christian honors can properly be granted to professing Christians only. As for unchristians —"Let the dead bury their dead" (Luke 9:60). Apparently the Apostles did not officiate when Ananias and Sapphira were buried (Acts 5:6, 10).

Question: Do your recent remarks on the sinfulness of social dancing also apply to square dancing?

Answer: Not necessarily, since the close contact of the individuals is not involved. But to the extent that the same embracing takes place, the application would be the same. The congregation will have to decide whether square dancing may take place in the church basement. Such activities, however, will not enhance the church's name in the community. This would be one of those matters regarding which St. Paul wrote: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not," 1 Cor. 10:23.

Question: Why does the Lutheran Church use only the cross and not the crucifix?

Answer: To our knowledge both the cross and the crucifix are in use among us, in our homes as well as in our churches. Some hold that the crucifix is to remind us of the tremendous price paid for our redemption, and the plain cross, of the risen Christ and the certainty of our victory over death through Him. Others hold that the crucifix was commonly in use among Lutherans until early in this century, but was then replaced quite generally with the plain cross. The latter, it is held, came into vogue because popular opinion in some circles regarded the crucifix as a concession to Catholicism. Either may be used; only let neither be regarded as a charm. O. E. S.

Harvesting in the Summer

With the Vacation Bible School

By ARTHUR W. GROSS
Editor, Vacation Bible School Material, St. Louis, Mo.

Winter is gone, spring will soon be ended, and harvesttime — the summer of 1954 — will arrive, bringing with it a glorious opportunity to work in the fields of the Lord, which, He says, are "white already to harvest."

Seeing the Harvest

When the Lord Jesus told His Apostles to lift up their eyes and look around, they saw many people needing instruction for salvation and the God-fearing life. We likewise see many girls and boys to whom none of the Lord's harvesters has ever come, who have therefore never heard of the Gospel of peace, or who need nurturing and strengthening in the Gospel, so that they may be able to stand victoriously against the assaults of Satan and grow "unto the measure of the stature of the fullness of Christ." All of them must be served.

While the missionary possibilities of the vacation Bible school are usually emphasized, the fact that it is highly serviceable to undergird and confirm boys and girls who are already God's children is often overlooked. We agree with the Texas harvester who said: "It takes the vacation Bible school to uncover the mission material that remains in these parts, but we do feel that the Lord has used this agency to help us *hunt* for the one and to *tend* the ninety and nine."

Harvesting

In Kingdom work the counting of heads is not tantamount to taking the measure of the fullness of God's blessings, but it does indicate the extent of His blessings.

Oklahoma: "The vacation Bible school has proved itself an effective harvesting tool."

Kansas: "Seventy-eight congregations reported having vacation Bible schools. These were attended by 5,090 pupils. Of the total, 4,121 were already being served by the churches. This is a 20-per-cent gain in patronage by our own children. It reflects the use of V. B. S. as an additional opportunity for Christian instruction. This intensification is certainly in the proper direction."

Iowa (rural area): "The enrollment during the last three years was 77, 85, and 120. Prospects for a still larger enrollment are very bright."

Canal Zone: "The greatest satisfaction the teaching staff received from V. B. S. was the fact that several children who attended have since joined the Sunday school."

California (new mission): "We had to conduct our V. B. S. in a motion picture theater; 260 children were enrolled. We feel confident that many of them found Christ as their Savior through the Gospel taught in our school."

Washington: "Nineteen new Sunday school pupils were gained, and a number of former pupils were reactivated."

Texas: "The immediate tangible results of V. B. S. were seen in the enrollment of 31 of the children in our Sunday school."

Missouri (winning adults through the children): "Mrs. M. was won through her boys, who were won through the V. B. S. and confirmed two years ago."

Eastern District (winning adults through children): "The number of adults to be received into church membership as a result of V. B. S. contact will be determined at the conclusion of the next adult class. Estimate: 10."

Hawaii: "Had to disco children from bringing other V. B. S. we have already children for the day school for the Sunday school. It a we shall gain several famili ing a fine Chinese couple children."

California: "Thirteen ch came affiliated with our c as a direct result of V. B. S here to stay."

Arkansas: "We conduc schools simultaneously. T were in outlying areas, resu establishment of two Sunda

British Columbia: "Our school has come into being of our V. B. S. The children much that they were ready on Saturdays."

North Wisconsin (based plete returns): "A tabulat results showed 75 childre or gained as prospects fo 88 gained for day school a school, 24 gained for confirm 40 family members gained. T 230 new contacts."

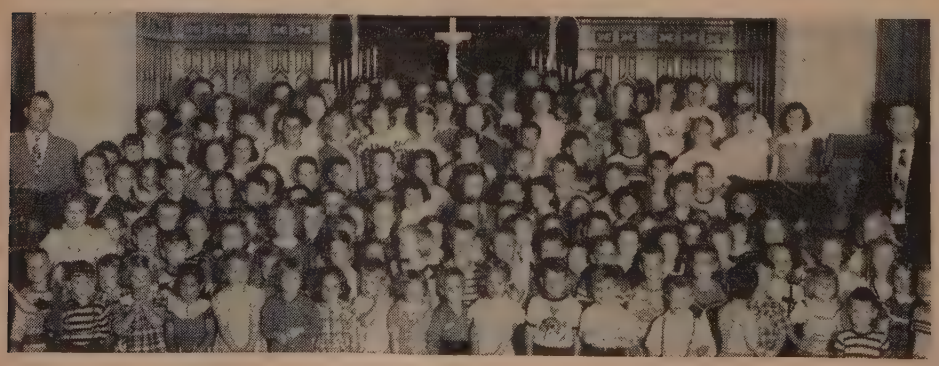
Atlantic District: "Four family and three from anc enrolled in our Sunday scho only did we gain several ch Sunday school, but many o tacts with parents were also s — "Thirty-five children of o were gained for the Sunda

Eastern District: "We sta chance of winning a family c "One hundred and four of t rolled were non-member ch

Certainly, the seed of the not sown in vain. If it is at a to have a vacation Bible scho locality, do not delay. Many vacation Bible schools are in late as the last weeks in Aug

The Board for Parish Edu available improved school l ganizational, and promotional

The V. B. S. of Our Savior's Church, R crest, Calif., led to the baptism of th children shown with Pastor Paul C. P



The V. B. S. of Trinity Church Iowa, where the Rev. Fred Il drew a large crow

Another Series European Conferences This Summer

he seventh consecutive time of commissioners from The Church — Missouri Synod t with Lutheran pastors and ns in Europe for theological ns. As on previous occasions, tation will be headed by the e-President, the Rev. H. H. D. D. This summer, the Lord neetings will be held in Lon- is, Bad Boll, West Berlin, l, and Gothenburg, Sweden. e conferences offer an oppor- r a meeting of minds, for an of ideas and, above all, for witness to the truths of the Word of God and the Confes- our Lutheran Church. Hun- d hundreds of church leaders, ing millions of Lutherans, is been reached in the past. better opportunity can be forceful witness-bearing and al demonstration of the power ospel as illustrated by Chris- at work in the Lutheran s of America.

Foreign Impressions

hese conferences fruitful? Do e an impression? Let the fol- excerpts from a letter by a astor answer these questions: heart overflows with thanks hink of what you gave unto cally and spiritually in the Bad Boll. I always had a hazy bout the Missouri Synod and the vain illusion that another ould not so easily reach the of our German theological Well, I was put to shame and ly disabused. I have gained pect for the theological activ- ed on in your midst. I have ot only to admire the Biblical the theological essays, but also that the essayists were well on theological literature of ions. Another thing that I had n was the free and sprightly f debate during the discus- w well you are able to listen! zeal is foreign to you. But dly your greatest strength lies ct that you really live what h. And while I am writing nk of the great sacrifices you congregations have brought possible these days of fruitful l discussion and closer hu- roach. You will be happy to at between Christmas and r's Day Superintendent T., B., and I came together one vith our families. The whole vas devoted to reminiscences oll, and the names of all of you were mentioned again and again. Is it not a satisfaction for all of you to know that we few Berliners were so welded together in Bad Boll that we now form a kind of 'Boll Fraternity'?"

May the Lord of the Church protect and keep our commissioners, and may His Spirit guide them to the end that they may be faithful witnesses to the eternal truth of God's Word to the greater glory of our glorious Lord!

St. Louis, Mo. PAUL KOENIG

Argentine District Report

The 22d Assembly of the Argentine District was held in Meroú, Entre Rios, February 23 to March 2, 1954. About 30 miles east of the mighty Paraná River, Meroú lies on the fertile farm hills of Entre Rios, in the chicken-farm area of Argentina.

Wonderful advancement was evident in the District's contributions for missions, while in personal soul winning there was room for improvement. Several appropriate chapels and parsonages were built during the last two years, but the District needs a much stronger building fund. To reach this goal, the District followed a suggestion of Secretary of Missions H. A. Mayer: to elect a layman from each circuit who will solicit from members interest-free loans for this fund. The problem of adequate salaries was discussed, and a temporary solution was found. Special attention was given Crespo Colegio Concordia. It was decided to continue its present program: use the buildings as a boarding school for children who wish to finish their grammar school course. Instruction was given the *Praesidium* and the boards of control of the school to confer with Synod on the advisability of selling the institution.

The essays were presented by Pastor L. Martin and Prof. E. Sexauer on the doctrines of "Creation" and "The Holy Ministry" respectively. The message received from the President of Synod, Dr. J. W. Behnken, was followed with unusual interest.

Re-elected were: S. H. Beckmann, President; F. Lange, Secretary; G. O. Kramer, Treasurer. New officers are: F. Elsesser, First Vice-President; L. Martin, Second Vice-President; E. Sexauer, Assistant Secretary; and R. Kramer, Assistant Treasurer.

Synod had the unusual pleasure of having at the assembly the first native missionary of our Church from Chile, the Rev. J. Avendaño, a former Roman Catholic monk. With joy and anticipation the District looks forward to the development of the work in Chile under the combined leadership of Missionary Avendaño and the Rev. Juan Berndt, who has been called by the District to enter Chile by the end of March.

Buenos Aires ELDOR L. MICKAN

NEWS

Butt Memorial Boys' Home, named in honor of Mr. and Mrs. L. C. Butt of Tolley, N. Dak., who donated the 960-acre ranch equipped with modern buildings as a home for unfortunate boys, is scheduled to begin operation at Tolley on January 1, 1955, with a starting roster of eight boys. The home, which is a unit of the Dakota Boys' Ranch Association, organized in 1952 under the sponsorship of congregations of the North Dakota District of Synod, will also provide training and education for youngsters between 10 and 18 who come from broken families or who are maladjusted in their home or community.

Mr. and Mrs. Butt, members of the Augustana Lutheran Church, are retired and live in Tolley. They have no children of their own.

More than 20,000,000 people attended religious services conducted under U.S. Army auspices during the 12-month period ending last June 30, the Department of the Army announced from the Pentagon. The figure includes 17,400,000 who attended services conducted by Army chaplains and 2,800,000 who attended services conducted by visiting civilian clergymen in Army installations. Army chaplains held 324,005 services; visiting civilian clergymen, an additional 38,632 services. Army chaplains solemnized 8,599 marriages, performed 11,666 Baptisms, and conducted 6,603 funerals.

A letter which Martin Luther wrote December 12, 1538, was sold at auction at the Parke-Bernet Galleries, New York City, February 23. A private collector, who remained anonymous, paid $500 for the letter, addressed to Nikolai Spect, schoolmaster at Boelzen, Germany. Luther wrote that he was sending a portrait of "the holy man John Huss" to Spect as a "token of remembrance" and added that the gift should be prized for its spiritual rather than for its material value. Names of the former owners of the letter were not disclosed.

Los Angeles Baptists plan to open five new children's day schools this year, because "secularism has ruled the roost too long." Dr. Ralph L. Mayberry, executive secretary of the Baptist City Mission Society, announced that with the materialization of the plans, the total number of such schools will be 19. "These are only the beginning. It is the largest number of new schools ever to be opened in one year by churches of this denomination, and additional schools are planned for next year." Dr. Mayberry added: "This is a drastic and somewhat expensive ministry, but it is absolutely essential in our times."

Gustavus Adolphus College, Lutheran institution at St. Peter, Minn., through its Folke Bernadotte Foundation has bought 80 per cent of the stock in the Oakridge Cemetery Corporation of Hillside, Ill. The corporation operates a 118-acre cemetery and Oakridge Abbey, one of the largest mausoleums in the Chicago area. Unsold space in the cemetery and mausoleum is valued at $6,500,000, Dr. Edgar E. Carlson, president of Gustavus, said. While he did not disclose the purchase price, he said it was "less than half the amount being asked" on the open market. "The purpose of this purchase is to provide the college with a different-type endowment. The proceeds will be available for the work of the Bernadotte Foundation, which spends its money only through the college," Dr. Carlson reported. He announced that the college does not anticipate large and immediate gains from the purchase, but it should derive substantial income during the next 20 or 30 years.

Mrs. Fidele MacIntyre of Chicago, who formerly held the controlling stock, is reported to have sold it to the Bernadotte Foundation at a low price because she wanted a nonprofit organization to own the stock.

A bill has been introduced in the Senate to grant permanent residence in the U. S. to Frank M. Shu, Chinese businessman, who once gave $1,000,000 to the Presbyterian Church in the U. S. Mr. Shu has lived in Stamford, Conn., since 1950 on a temporary visitor's permit which has been repeatedly renewed. His gift, made anonymously several years ago, was for a home for retired Presbyterian U. S. A. missionaries. Recently his identity as donor was disclosed when a photograph was unveiled at Westminster Gardens, Duarte, Calif., the missionaries' home. Mr. Shu's gift was to express his and his wife's appreciation of the work of the missionaries who lived with the Chinese people. Dr. John A. Mackay, president of Princeton Theological Seminary, which Mr. Shu serves as a trustee, brought the case to the attention of Sen. Prescott Bush (R-Conn.), who introduced the bill.

Mr. Shu has also set up a fund for scholarships and fellowships for Presbyterians of Chinese origin in America to train for missionary work abroad.

The mass-produced chapel offers mission congregations an opportunity to build a low-cost chapel of varying size with additions for Sunday school and meeting rooms, kitchen, and other facilities. Architect John P. Eberhard of Creative Buildings, Inc., Urbana, Ill., has designed a basic chapel, 64′×24′, suitable for a temporary or permanent chapel seating 150 to 180 persons. The building includes a narthex, organ loft, pastor's study, working sacristy, cloak closets, and washrooms.

The structural system is basically a triangular truss of built-up wood members fastened with split-ring connectors. To this truss the floor, wall, and roof panels are bolted, tying the entire structure together. The construction lends itself well to pre-fabrication of the building parts and makes the building portable.

Included in the construction "kit" are all of the prefabricated panels for the chapel, copper spire for the roof,

Prefabricated chapel mass-produ

decorative chancel win
Communion rails, pulpit, l
tismal font, hymnboard,
flower bowls, missal stan
tures for the nave, porch, e
pany furnishes necessary
fications, and limited super

"The local congregation
board contacts a contrac
erection of the building an
lation of the heating, plu
electrical work. The contra
work will vary around the c
the average cost of a 64-
including the price of th
Creative Buildings, should
$18,000," Mr. Eberhard wri

Several of these chapels
constructed in Fremont, N
quette Heights and Urbana
erly, Ohio, and Huntington,

It is possible to build
with a basement, providin
rooms and a kitchen, if the
intended to be permanent. T
surfaced plywood used as a
cover for the wall panels is
product which will serve sa
for many years, the archite
The congregation may add
stone veneer to the building

If 30 or more orders can
mulated at one time, the indi
of the completed chapels co
duced about $2,000.

Interested mission congre
boards may inquire about
fabricated chapel by writin
General Church Extension
N. Broadway, St. Louis 2, Mo

**About 900 members of Ea
thodox** congregations in the
area attended a Great Vespe
marking the 900th anniversa
separation of the Eastern and
Christian Churches. After
centuries of disputes over
ical and ecclesiastical autho
churches in Constantinople a
finally split in the year 105
Eastern Orthodox Churches
world membership of appr
127,000,000.

TODD PHOTO

MISSIONARY BOARD OF THE LUTHERAN SYNODICAL CONFERENCE is an elected board, officially designated in the Conference's Constitution as "the Board of Trustees," with representation from each constituent member of the Conference to direct and manage its missions. The term of office of the trustee is six years, with expiration of the terms for one third of the members every two years. The board also elects a treasurer, who need not be a member of the board.

Constituting the legal body corporate of the Synodical Conference, the Board of Trustees has the authority to represent the Conference before the law and to execute legal documents, including the title of all properties, moneys, legacies, and bequests received by the Conference.

The Executive Secretary of the Missionary Board, Dr. Karl Kurth, is an advisory member, who carries out all resolutions of the Board and who has charge of the administration of all the Board's affairs. He must visit the mission fields and institutions, such as Alabama Lutheran Academy at Selma and Immanuel College, Greensboro, N. C. The Board's office is in the Lutheran Building, St. Louis.

Three plenary sessions of the Board are held each year — two in Chicago and one in St. Louis. The picture taken at a recent meeting in St. Louis shows, l. to r.: The Revs. L. Frerking, Im. F. Albrecht, E. L. Wilson, R. Pollatz, G. A. R. Gullixson, John Bajus, Theo. F. Walther, Dr. Kurth, Messrs. Chas. Groerich, Russell E. Rolling, O. A. Dorn, Prof. Theo. F. Binhammer, and the Rev. P. Kluender. Absent: Messrs. Wm. Lottman (honorary member) and Robert Wehmueller.

ONFIRMATION CLASS OF ADULTS IN HISTORY OF CROSS CHURCH, Milwaukee, Wis.: n this class were confirmed last year. The 14 people in the front row, between the Revs. Lillie, left, and Walter M. Gauger, right, were also baptized.

almost all church groups in California signed the State ath, a survey showed that the ethodist Church at Campbell by-pass the California law re- church bodies desiring tax ex- to sign a loyalty oath. The tion sent Gov. Goodwin J. nd other State officials a strong protest against the statute. otestant congregations at San ne Lutheran, one Universalist- n — took similar action.

resent the coercion implied in o sign a statement of loyalty it to a penalty," the protest Methodist congregation said. l strongly that the signing of oath will never trap real sub- but only annoy people whose m should never have been ed in the first place."

. Elton Trueblood, professor of hy at Earlham College, Rich- nd., noted Quaker and writer, n appointed to the newly cre- t of Chief of Religious Policy U. S. Information Agency. He his duties on a full-time basis ington, D. C., immediately after intment early in March. Now e of religious programming for e of America, he will advise cy on its overseas library and ion program. Theodore C. , director of the agency, who e appointment, said it "reflects rtance that this agency is now our moral and spiritual her-

Seventh-Day Adventist Church la recently sent a "Declaration ples on Religious Liberty and hts" to members of the Cana- rliament and the provincial res and to judges of Canadian Darren L. Michael, secretary mmittee that drafted the docu- ed among the trends which "in are fraught with the ugly of authoritarian intolerance ent of the Middle Ages" the : "Strident demands for cen- f movies, TV, and Literature; insistent clamor for blue-law legislation like the Lord's Day Act; increasing pressures for more of the tax dollar for separate schools, restrictive municipal by-laws designed to hinder the religious colporteur; and the suggestion of diplomatic representation at the Vatican."

Holy Cross Church, Westwood, Los Angeles, Calif., holds services and Sunday school in a local motion picture house. The following "trailer," furnished by B. R. Wolf of the National Screen Service of Los Angeles, is shown daily in two neighboring theaters: "Realizing the need of a religious faith in the lives of our people, and the place which the church holds in our American way of life, the executive management of the Bruin Theater has made its premises available for the religious worship of Holy Cross Lutheran Church, 'The Church of the Lutheran Hour,' Pastor Christian B. C. Oesleby. The church service: 11 A. M. Sunday school: 9:30 A. M. Come and join us in our friendly service." The trailer is shown free through the courtesy of the management of the Bruin and Village Theaters.

In 135 Jewish parochial schools in more than 50 American cities there are approximately 23,000 pupils, Dr. Jacob I. Hartstein, president of the National Association of Jewish Day School Principals and dean of the Graduate Division of Yeshiva University, announced in New York.

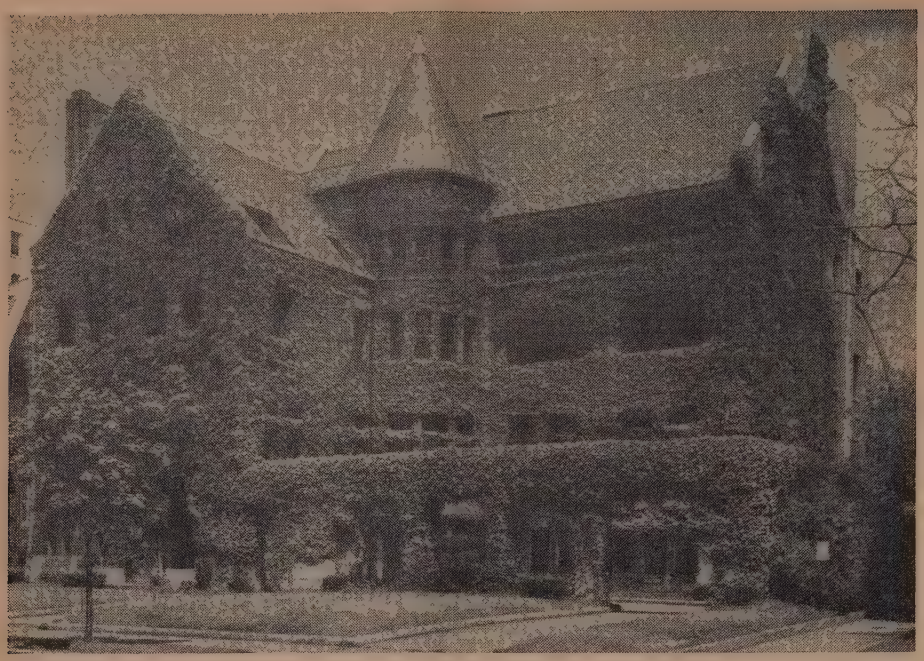
At the turn of the century Jewish day schools were found only in New York City, Dr. Hartstein said; in 1908 their total enrollment was 600. By 1945, 15 cities had a total Jewish day school enrollment of 9,907, and by 1950, 21,404. Manhattan alone has 17 schools; Philadelphia, three.

East Germany's Communist rulers celebrated the 135th anniversary of Karl Marx's birth by defying opposition and changing the name of Chemnitz, eight-centuries-old industrial city of 550,000, to Karl-Marx-Stadt. For the new city name, Chemnitz citizens in one factory had to "volunteer" to pay homage to Karl-Marx-Stadt by donating 720 hours in the hard work of clearing rubble from streets. Now there is Stalingrad and Karl-Marx-Stadt.

Moslems, numbering approximately 123,000, form the largest non-Jewish religious group in Israel, the Ministry of Religions announced at Jerusalem. Of the 40,000 Christians, 23,000 are Roman Catholics; 13,000 Greek Orthodox; Protestants and Armenians, 1,500 each; and the remainder, small communities of Maronites, Jacobites, Copts, and Ethiopians.

Israeli Ministry statistics record 16,000 Druzes, 1,200 Karaites, 50 Samaritans, and a smaller number of Bahaists. The Israeli government pays the salaries of 68 Moslem imams (priests), each of whom takes care of a mosque, and of their assistants. Rabbis, who formerly were paid by their communities, now receive fixed salaries from the State.

SENIOR COLLEGE BOARD. Left to right (seated): Dr. Ottomar Krueger, Akron, Ohio; Dr. J. W. Behnken, St. Louis, Mo.; Dr. Walter Lichtsinn, chairman, Hammond, Ind.; Rev. Oswald Riess, Detroit, Mich. Standing: E. F. Sagehorn, Cleveland, Ohio; Arthur Hein, Ft. Wayne, Ind.; Rev. Allen Fedder, Des Plaines, Ill.; Rev. C. E. Aulick, secretary, Ft. Wayne, Ind.; Robert Berning, Ft. Wayne, Ind.; Robert C. Moellering, Ft. Wayne, Ind.; Carl Geist, Cincinnati, Ohio.



THE NATIONAL LUTHERAN COUNCIL AND THE LUTHERAN CHURCH — MISSOURI SYNOD MOVED INTO A FIVE-STORY OFFICE BUILDING at 2633 16th St., N. W., in the Meridian Hill section of Washington, D. C. Purchase price of the building, which serves as joint headquarters of the two bodies in the nation's capital, was $240,000. Legal title is in the name of the NLC; the Missouri Synod assumed 40 per cent of the cost instead of paying rent. Synod's equity in the ownership has been secured in documents signed by both groups.

The fireproof building, constructed of steel and concrete faced with stone, has 65 rooms in the main portion. A nine-room masonry dwelling is attached in the rear. The property has 100′ frontage on 16th Street, a depth of 218′, and a 25-car capacity parking lot accessible from 15th Street. In 1902 the building served as a temporary White House while the executive wings were being added to the President's mansion.

Synod's Armed Services Commission, Chaplain Kenneth L. Ahl, executive secretary; Lutheran Service Commission, of which the Rev. Walter E. Kraemer is an executive secretary; and the Washington office of Synod's Department of Public Relations, Miss Olinda M. Roettger, secretary, moved the second week in April from Jackson Place into the 16th Street building after renovations of the interior were completed

Sixty thousand Roman Catholics from Lower Saxony held a demonstration protest against a bill introduced into the state legislature to abolish state-subsidized confessional (denominational) schools. After Roman Catholic bishops of the state, in a protest to Dr. Hinrich Kopf, Social Democratic President of Lower Saxony, demanded that the bill be withdrawn because it violated freedom of conscience, the West German constitution, and the German Vatican concordat of 1933, which guaranteed the maintenance of confessional schools, Dr. Kopf asserted that the prelates had misinterpreted the draft law and the intentions of the government. The law's provision, he said, that education be based on Western Christian culture guarantees the Christian character of the state schools and therefore the Church had no reason for concern.

Evangelical Church leaders of the state, who have not opposed the bill, convened with Bishop Hanns Lilje of Hanover and agreed that the measure gives "sufficient guarantees for a Christian education."

When the will of Mrs. Leona Brookman was filed in Denver, it was disclosed that $1,600,000 from the estate of the 75-year-old widow, who died December 21, will be distributed to 13 Bible and missionary organizations, and a $371,149 trust fund set up for Mrs. Brookman by her late husband, Frank, Denver realtor, who died in 1949, will be shared equally by the American Bible Society, New York, and the Moody Bible Institute of Chicago.

Clergymen of various denominations in southern Nevada are expected to contest a ruling by State Attorney General William A. Matthews that the released-time religious education program in effect at Overton and Bunkerville is unconstitutional. Under the program, children who have the written consent of their parents are permitted to skip a study period at the Overton school each afternoon to receive 45 minutes of religious instruction in a church school built adjacent to the high school by the Church of Jesus Christ of Latter-Day Saints (Mormon). At Bunkerville a similar procedure is followed in the mornings. Mormons predominate in both areas.

DEATH

Herman C. Wolters (Jul… cordia, Mo., to December… Ansgar, Iowa), son of Jo… Flandermeyer Wolters; grad… dia Seminary, St. Louis, 192… year at Helena, Mont.; inst… at Yeoman, Sask., Can., … Roche, Percee, and Outram… Immanuel and Bethlehem, C… 1930; Christ, Falls City, N… Paul's, Luzerne, Iowa, 1944; … St. Ansgar, 1949, where he… he died of a heart attack. In… East he was Visitor of the … Circuit and since 1951 of t… Circuit. He was also cha… Association of the Lutheran … Aged at Vinton, Iowa.

In 1927 he married An… who, with three of their f… three daughters: Paul, Carl, … Ruth, and Anna, survives. … ceded his father in death.

Funeral services were c… the undersigned in Immar… St. Ansgar, December 22. T… day services were conducted … Church, Concordia, Mo. Bu… St. Paul's Cemetery, Concord…

DAVID P.

For the second time withi… Free Evangelical Lutheran Ch… land lost one of its leaders, the… **Valve**, who died at Lahti, Janu… at the age of 57 years. Death… by a cerebral hemorrhage.

Pastor Valve was one of … group of Lutherans who le… Church of Finland in 1923 an… found a Free Lutheran Chu… country. He also served as i… for several years.

The funeral rites were held … January 24, the Rev. A. A. Upp… ing the sermon on 1 Cor. 4:1-5… J. Michael of Copenhagen place… rial wreath upon his coffin a… from the Lutheran Free C… Germany, France, Belgium, and… and of The Lutheran Church… Synod, which counseled with … brethren in the establishmen… Church.

A. A.

John H. Renn (June 28, 186… port, Ind., to January 22, 195… Henry and Barbara Roesner R… uated Addison teachers' college… 33 years, until 1919, he served… as teacher and organist in … Church, Huntington, Ind. Fo… during the presidency of Teache… Fort Wayne, Mr. Renn was se… the International Walther Leagu…

Reluctantly accepting a phys… vice, he left the teaching prof… reasons of health. From 1919 t… worked for the Detroit Vapor … Detroit, and assisted as organi… Iroquois Avenue Christ Churc… 1937 to 1954 he lived in Logans…

Unmarried, Mr. Renn lived … sister, Miss Mary Renn, who… brother, Carl, of Gary, Ind., sur…

Funeral services were conduc… uary 25 by the undersigned in … Church; the sermon text, Rom. … in keeping with the wishes of the … Interment was in Mount Hope … Logansport.

A. C.

William Theodore Wuggazer 31, 1879, Big Rapids, Mich., to 0, 1954, Bay City, Mich.), son of '. L. and Rosina Hierecker Wug- duated Concordia College, Mil- 1898, and Concordia Seminary, 1901. He served a mission at h., 1901 to 1902; St. Paul's, Mil- ich., 1902 to 1906; Trinity, Reese, 06 to 1917; St. John's, Fraser, 7 to 1944; Immanuel, Bay City, assistant pastor, 1944 to 1952.

e married Louise Schlechte of ty, Mich. She died in 1913. He second marriage with Emma B. of Monroe, Mich., in 1914. She with three sons: Martin, pastor Springs, Mich.; Theodore, pastor gham, Mich.; Erhardt, pastor at pids, Iowa; three daughters, El- of teacher Lawrence Gefeke, Ohio; Irma, wife of John Hall, nd Miss Helen, Bay City, Mich. l services were held at Im- Church, Bay City, February 2. Herbert Fehner, 1st Vice-Presi- he Michigan District, preached on and spoke for the District. erman Potzger spoke for the Valley Pastoral Conference. The ed was the officiant. Interment Trinity Cemetery, Reese, Mich.

THEO. STIEGEMEYER

n A. Dobberfuhl (November 9, stadt, Wis., to February 9, 1954, Minn.), son of Ferdinand and lle Dobberfuhl and reared in the Dr. and Mrs. E. A. W. Krauss (his aduated Concordia Seminary, St. 3. His first assignment was to a ion field in Detroit, Mich., where dained in 1913 by Dr. F. A. Hert- e-President of Synod. A few er Pastor Dobberfuhl organized Congregation. In 1914 he opened an day school, which he taught years. In 1917 the first teacher lled, L. G. Bickel, now professor l. In 1923 the second teacher was J. F. Stach, now professor at Fort He was chairman of the Detroit Conference and served the Mich- rict as secretary for five years. e accepted a call as professor to College, St. Paul, where he eek, Latin, Hebrew, and German. 4 he married Martha Frenz of Wis., who survives him. Two sons preceded their father in Surviving are three daughters: trude Anderson and Ruth Dob- f St. Paul; and Mrs. Nora Gehrke, Minn.; and two sons: Rudolph, Forest Park, Ill.; and Walter, Milwaukee; four brothers: the Dobberfuhl, Oregon City, Oreg.; d Oscar, Thiensville, Wis.; and uxemburg, Wis.; and two sisters: ert Bellin, West Bend, Wis., and nk Barthel, Thiensville. At the ervices conducted February 12 at nus, St. Paul, the Rev. Theodore spoke on Ps. 37:5. At a service eral home in Milwaukee, Feb- Dr. Hertwig spoke on Rom. 8:28. rsigned read the committal rites nsin Memorial Cemetery, Mil-

W. A. POEHLER

F. Tonn (March 30, 1882, Rush Kans., to February 20, 1954, d, Ill.), son of Franz and Chris- tine Bratz Tonn; attended St. Paul's College, Concordia, Mo.; St. John's College, Winfield, Kans.; graduated Concordia Seminary, Springfield, 1904; and received honorary degree of doctor of divinity from Springfield seminary, 1953.

Pastor Tonn served congregations in Plevna and Olympia [Natrona], Kans., 1904 to 1914; Trinity, Arenzville, Ill., 1914 to 1944; St. John's, Pleasant Plains, Ill., 1944 to 1950; and was institutional pastor at Lincoln State School and State Hospital, Bartonville, Ill., from 1950 until his death. In the Central Illinois District he was a Visitor of the Illinois Valley Circuit, member of the Mission Board, Vice-President, and President since 1948.

Surviving him are his wife, the former Anna Scheele; a son-in-law, Lloyd Zimmer; seven grandchildren; and one great-grandchild. Two foster daughters preceded him in death.

At the funeral services, conducted at Trinity, Springfield, February 23, his pastor, the Rev. Arthur E. Neitzel of Lincoln, preached; the Rev. Alvin W. Mueller of Decatur represented the District; Dr. Walter A. Baepler represented the Springfield seminary; and the Seminary Students Chorus sang two anthems. Pastor Neitzel also read the committal service at the interment in Oak Ridge Cemetery, Springfield.

Henry Ebelke (July 29, 1892, Baltimore, Md., to February 22, 1954, Ray Brook, Saranac Lake, N. Y.), son of Henry and Marie Goebeler Ebelke; graduated Concordia Seminary, St. Louis, 1915. He was missionary in Toropy and Ijuhy, Brazil, S. A., from 1915 to 1921, when illness forced him to return to the U. S. He served congregations at Chestnut Ridge, N. Y., 1921 to 1923; Worcester, Mass., 1923 to 1926; Colden, N. Y., 1926 to 1929; and Providence, R. I., 1929 until he was hospitalized. After apparent recovery he accepted a call as institutional missionary at Adirondack Mission, Saranac Lake, in 1940. Five years later, when his health broke again, he became a patient in State Hospital for Tuberculosis, Ray Brook, N. Y. After a few months he returned home, but his health slowly declined. In 1950 he returned to Ray Brook, and four years later his long illness ended.

He is survived by two sons, John and William, and three daughters, Ruth and June Ebelke, and Mrs. Paul Jacobs.

At the funeral service, conducted in Saranac Lake, the undersigned preached on 1 Peter 1:3-9. Interment, St. Paul's Cemetery, Baltimore, Md., March 3.

HERMAN J. ENGELKEN

Charles John Beyerlein (March 30, 1879, Frankenmuth, Mich., to February 25, 1954, Mount Clemens, Mich), son of John and Francisca Schultz Beyerlein; graduated Concordia, Fort Wayne, 1899, and Concordia Seminary, St. Louis, 1902. He was ordained in 1902 in St. Lorenz Church, Frankenmuth, and installed, in the autumn of that year, at Immanuel, Menno, Wash. He next served Immanuel Congregation at Albany, Oreg., for 19 years. Here he founded and taught the parochial school for 14 years. He organized Zion Congregation at Corvallis, Oreg., in 1905 and Bethlehem in Lebanon, Oreg., in 1912. Later he served two years at Zion, Tacoma, Wash. In 1925 he went to St. Peter's, Macomb, Mich., where he was pastor for 17 years. In 1942 he retired because of failing health. He suffered a heart attack February 25, shortly after his recovery from a serious auto accident.

He was a member of the Michigan District Church Extension Board, many years Visitor of the Mount Clemens Circuit, presented several essays at District conventions, and contributed sermons for publication in the *Concordia Pulpit*.

In 1904 he married Emma Waschilewski, who survives him. Also surviving are six of their eight children: Martha, Robert and Carl of Mount Clemens, Edgar and Mrs. Esther Kreger of Macomb, and Mrs. Milda Carey of Lexington, Mass.

Funeral services were conducted in St. Peter's Church, Macomb, February 28; the Rev. H. Brege of Macomb officiated, and Dr. F. Hertwig of Detroit preached the sermon. At the interment in St. Lorenz Cemetery of Frankenmuth the Rev. Martin Mayer read the burial rites.

C. F. KAISER

ANNOUNCEMENTS

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Beckmann, Erhard, Obera, Misiones, Argentina, by F. Hoehn, Feb. 7.

Kroeger, Edgar, St. Trinity, Hurlingham, Prov. Buenos Aires, Argentina, by E. Hoapp, Feb. 7.

PASTORS

Installed:

Beckmann, Erhard, Campo Ameghino and Panambi, Misiones, by F. Hoehn, Feb. 7; Picada Sueca and Campo Ramon, Misiones, Argentina, by H. Berndt, March 14.

Boernke, Donald R., as full-time student pastor in the St. Louis area by Paul Koenig, March 21.

Coyner, Edwin, Messiah, Vicksburg, Miss., by N. Gardels, March 7.

Eifert, L. E., Bethlehem, St. Louis, Mo., by E. C. Krause, March 28.

Grunow, Robert A., Faith, Livonia, Mich., by H. F. Hensick, March 21.

Hammell, Clayton W., Bethany, Salisbury, Md., by R. Ressmeyer, March 21.

Holsten, M. J., St. John, East St. Louis, Ill., by H. A. Rehwaldt, Jan. 24.

Karges, Warren E., Bethesda, Hot Springs, S. Dak., by R. H. Rosenau, March 21.

Kemnitz, Walter J., Our Savior, Momence, Ill., by C. F. Haller, Jan. 17.

Kuechenmeister, George, Our Redeemer, Kansas City, Mo., by T. A. Weinhold, March 21.

Kuehn, C. Theo., Zion, Wallingford, Conn., by O. H. Bertram, March 21.

Kuring, Justus J., Zion, Chebanse, Ill., by H. F. Bohlmann, Oct. 18, 1953.

Martin, Gerold R., Grace, Racine, Wis., by H. Bartz, March 21.

Maurer, Wilson R., Mount Calvary, Marysville, Kans., by W. Lebien, March 28.

Michels, W. H., Trinity, Ottumwa, Iowa, by C. W. Rabe, March 21.

Mueller, H. C., English Luth., Inkster, N. Dak., by W. Siefkes, Feb. 28.

Schneider, E. Otto, as professor, Concordia Seminary, Villa Ballester, Argentina, by S. H. Beckmann, March 21.

Sexauer, Erich, as professor, Concordia Seminary, Villa Ballester, Argentina, by S. H. Beckmann, March 21.

Ziegler, Albert H., St. Paul, Cuba, and St. John, St. James, Mo., by Armin Schroeder, March 28.

TEACHERS

Installed:

Marquardt, Leonard M., Immanuel, Staplehurst, Nebr., by A. G. Griesse, Aug. 9, 1953.

Pflughoeft, E. F., Lutheran Child Welfare Assn., Addison, Ill., by R. A. Marquardt, Feb. 21.

Raedeke, Henry, St. John, Amelith, Mich., by F. Bickel, March 28.

Ground Breaking

Auburn, Iowa. Zion, for a new church, March 21.

Fort Dodge, Iowa. Trinity, for a new church, March 21.

Freistatt, Mo. Trinity, for a new church, March 28.

Victoria, Tex. Grace, for a new chapel, March 21.
Nashville, Tenn. Concordia, for an enlarged church and new church-school building, March 24.

Cornerstone Laying

Crook, Colo. Faith English, church, Feb. 28.
Lincoln, Nebr. Faith, church, March 21.
Paramus, N. J. Church of the Savior, March 28.

Dedications

Alma, Kans. St. John, parish center, Feb. 28.
Pecos, Tex. St. Paul Chapel of Monahans, March 21.
Wendell, Idaho. Christ, church, March 7.

Anniversary

Cisco, Tex. Christ, the 50th, March 7.

Official Notices

Rev. W. H. Goegginger has severed his connection with The Lutheran Church — Missouri Synod by accepting a call to an independent Lutheran congregation. — WALTER O. RATHKE, *President*, Ontario District.

Mr. José Avendaño V. of Viña del Mar, Chile, has passed his written and oral colloquy and is hereby declared eligible for a call into the parish ministry of The Lutheran Church — Missouri Synod. — THE COLLOQUY COMMITTEE FOR THE ARGENTINE DISTRICT. FR. LANGE, *Director* of the Seminary; S. H. BECKMANN, *President* of the District.

Rev. Lambert J. Mehl has accepted the call to the presidency of St. Paul's College, Concordia, Mo. — O. G. TIEMANN, *Secretary*, Board of Control.

Call for Nominations for the Office of President, Concordia Senior College, Fort Wayne, Ind.

With the approval of the Board for Higher Education, the Board of Control of Concordia Senior College, Fort Wayne, herewith requests the congregations of Synod to nominate candidates for the office of the presidency of the college.

According to the synodical *Handbook*, the president shall be "the spiritual, academic, and administrative head of the college and shall be the executive officer of the Board of Control." Since this is an entirely new school, offering only the junior and senior years of college level, preprofessional ministerial training, a high degree of both theological competence and administrative experience is most desirable. Above all, the candidates proposed should be sound theologians, well equipped to set the spiritual tone which must permeate this institution if it is to achieve its purposes.

It is of exceptional importance also that candidates be in sympathy with the objectives of ministerial training adopted by the Synod of 1947, have a clear knowledge of the purposes and functions of the Senior College, and understand the programs of the preparatory schools from which the students will come and of the St. Louis seminary, to which the graduates will transfer.

Nominations should be in the hands of the secretary of the Board of Control not later than June 10, 1954. — CLIFFORD E. AULICK, *Secretary*, 2515 Woodward Ave., Fort Wayne 3, Ind.

Election Results

Mr. Ed. Otto Schneider was elected Professor of Colegio-Seminario Concordia, Villa Ballester, Buenos Aires, Argentina, on January 18, 1954. — S. H. BECKMANN, *Chairman*, Board of Control.

Rev. Erich Sexauer was elected Professor of Colegio-Seminario Concordia, Villa Ballester, Buenos Aires, Argentina, on January 18, 1954. — S. H. BECKMANN, *Chairman*, Board of Control.

Summer School

Concordia Teachers College, Seward, Nebr., will conduct summer sessions from June 6 to August 13. A total of twelve credit hours may be secured in the ten-week sessions. A special offering will be the seminar session from June 7 to July 9 designed for public school teachers eager to enter the Lutheran school system.

For summer school bulletin or additional information write: Department of Public Relations, Concordia Teachers College, Seward, Nebr. — L. G. BICKEL, *Acting President*.

Notice

Anyone knowing of Lutherans in the Wheat Ridge-Arvada area of su... ver, please communicate with W... LUTHERAN CHURCH, 8600 West 38th ... Ridge, Colo., *Rev. Charles E. W...* Wheat Ridge Lutheran Church is l... blocks west of the Lutheran Sa... West 38th Ave. — CHARLES E. WEDIG...

Lutheran Medical Mission A... Tour and Dinner

The San Francisco Bay Area L... vites the doctors and their familie... to meet for a tour of the city ... during the American Medical Co... San Francisco. Date: June 23. Tou... Dinner: 8 P. M. Reservation by ... MRS. W. A. FROGGATT, 95 Mariett... Francisco, Calif. Ticket: $5.00, to b... when registering at a booth in Alu... Look for Medical Mission sign.

Available

Used *altar cloths:* heavy black ... white with crocheted lace. Write: ... MERTENS, *Secretary*, Tabitha Ladies ... Milbank, S. Dak.

Immanuel Lutheran Church of ... Iowa, offers for sale at a reaso... a two-manual motor-operated *Estey* ... foot pedals. This is a used instrum... condition. Write: REV. WM. ULLERIC... Iowa Falls, Iowa.

Wanted

Candleholders and *cross* for miss... gation, willing to pay postage. W... MITCHELL HAUFF, R. 2, Box 215, Zeph...

Dossal, candelabra, any other ... seasonal *paraments, hymnboard,* ... Christian *flags, kneeling cushions,* a... *Liturgy* for mission congregation wi... transportation charges. Write: REV. ... 209 N. Fruit St., Youngstown, Ohio.

FINANCIAL REPORT

From February 1, 1954, to March 31, 1954

DISTRICTS	Budget Account	"Conquest for Christ"
Alberta and British Columbia	$ 1,243.49	$ 65,120.88
Atlantic	14,984.55	488,726.07
California and Nevada	9,993.89	232,337.20
Central	71,566.46	1,393,051.68
Central Illinois	18,597.75	454,505.20
Colorado	5,010.43	126,569.46
Eastern	17,091.46	413,527.26
English	39,456.42	712,368.31
Florida-Georgia	1,761.02	32,011.82
Iowa East	16,000.00	327,466.19
Iowa West	24,280.43	523,227.37
Kansas	12,700.00	426,409.86
Manitoba and Saskatchewan	828.41	63,198.24
Michigan	62,019.53	1,165,886.82
Minnesota	43,941.33	1,010,282.45
Montana	2,870.98	72,749.41
North Dakota	6,194.06	236,890.65
North Wisconsin	23,102.23	485,758.86
Northern Illinois	50,228.83	894,968.15
Northern Nebraska	20,000.00	330,128.60
Northwest	10,593.03	318,075.83
Oklahoma	5,570.42	173,575.29
Ontario	6,000.00	142,296.22
South Dakota	5,242.38	162,386.23
South Wisconsin	39,006.39	795,169.90
Southeastern	12,512.47	237,982.46
Southern	1,365.34	112,697.45
Southern California	8,832.74	294,619.02
Southern Illinois	13,366.31	302,492.50
Southern Nebraska	17,644.91	373,610.42
Texas	8,833.23	460,269.81
Western	52,729.56	957,794.32
Total from Districts	$623,568.05	$13,786,153.93
Receipts from Sundry Sources	5,319.12	27,612.05
GRAND TOTAL	$628,887.17	$13,813,765.98

OPERATING STATEMENT

	1953	1954
Budget Requirements, 2-1 to 3-31	$1,083,333.33	$1,350,000.00
Budget Receipts, 2-1 to 3-31	491,171.45	628,887.17
OPERATING DEFICIT	$ 592,161.88	$ 721,112.83

Charles E. Groerich, Assistant Treasurer

Changes of Address

Pastors:

Beckmann, Erhard, Corrientes 320, Misiones, Argentina
Bernthal, H. C., 19136 Strasburg, Detroit 5, Mich.
Bublitz, F. W., *em.*, 9045 M-29, Box ... Fair Haven, Mich.
DeLaney, Theo., 2034 32d Ave., San Francisco 16, Calif.
Dornfeld, Adelbert G., c/o Doris D... 2930A Minnesota Ave., St. Louis ...
Dressler, Waldemar, Frobisher, Sas...
Folkers, Chaplain Norman G., O... Wing Chaplain, 3700th AF Inc... Wing, Lackland A. F. B., Tex.
Friedrichs, David W., 221 7th St., N... Columbus, Miss.
Gruetzner, A. E., 1110 W. Austin A... Alamo, Tex.
Huebner, Roberto G., Apartado 438... Caracas, D. F., Venezuela
Holls, Henry W., 4171 Utah St., St. Louis 16, Mo.
Kroeger, Edgar, Pedro Mendoza 12... Hurlingham, F. C. N. S. M., Arge...
Krugler, Emil F., 114 E. Clinton, Bo... Hobbs, N. Mex.
Kuehn, C. Theo., 329 Ward St., Wallingford, Conn.
Mueller, O. L., Box 224, Gurley, Ne...
Noll, Herman C., 420 N. Greenwoo... Round Lake, Ill.
Peters, Edmund A., 1031 Coolidge S... Kalamazoo, Mich.
Scherf, Paul, *c. r. m.*, 240 Brockenb... New Orleans 20, La.
Strieter, T. W., Apartado 4387 Este, ... Caracas, D. F., Venezuela
Vogel, T. H., Arapahoe, Nebr.
Wahl, John F., 2712 Maxwell Ave., ... Oakland 19, Calif.

Teachers:

Daberkow, C. F., 3682 West Blvd., Cleveland 11, Ohio
Fischer, William C., 3947 N. Sayre ... Chicago 34, Ill.
Hinze, Rudolph W., 1207 E. 146th St... Cleveland 10, Ohio
Klinck, Robert, 7542 Byron, St. Lou...
Koehler, Vernon, 1233 Avant Drive, St. Louis 15, Mo.
Raedeke, H. W., R. 4, Bay City, Mic...

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March 1, 1954

Dear Fellow Lutherans:

According to reliable estimates we may expect for many years to come that about 32,000 of our young men and women will serve each year in the Armed Forces of our country.

These young people are passing through critical experiences. True, some of the seriousness which characterized inductions during the war is no longer noticeable. We have become hardened to these happenings.

However, these young people are very much in need of help, encouragement, and strengthening if they are to resist the many serious temptations which beset them, if they are to remain with Christ, if they are to lead godly lives. Only the Gospel of Christ can supply their needs.

Hence let me urge you to

1) Pray for our men and women in the Armed Services

2) Write to them often

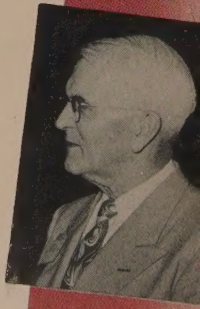
3) Give generously to the special collection on Jubilate Sunday, May 9 (Mother's Day). Then Synod's Armed Services Commission can continue to bring them God's Word and the Sacrament through our chaplains, service centers, and literature.

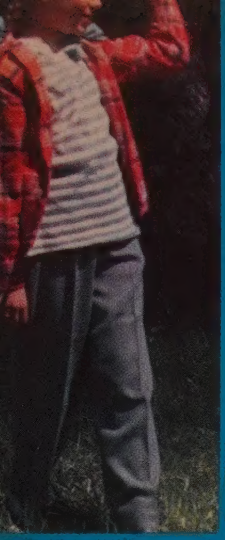
Yours in Christ,

J. W. Behnken

J. W. BEHNKEN
President
The Lutheran Church - Missouri Synod

JWB:HB





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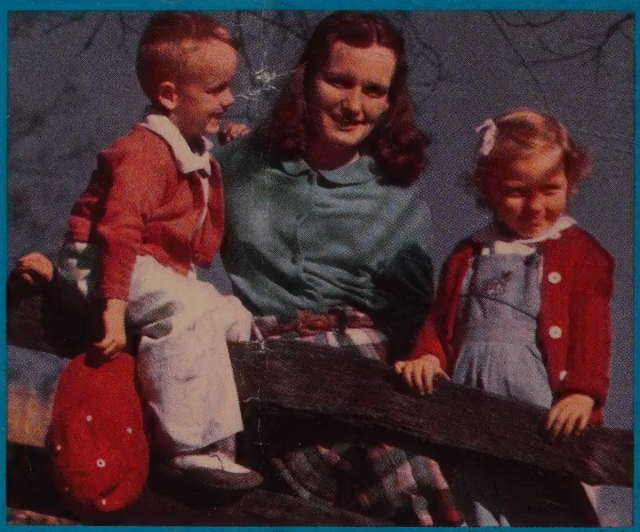

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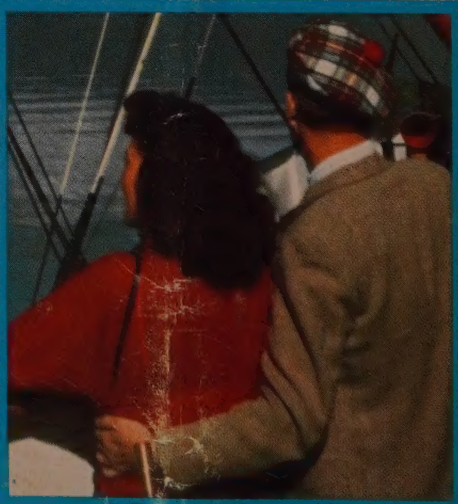
CONTEMPORARIES OF GOD
By J. B. Phillips—author of "Your God Is Too Small"



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